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484 day at a time. Some people here go to the mountains, but they never go very far. Almost none has ever left the district, and those who have did so seldom and perhaps only once, for example to Nggobe or to another nearby area. Only the [625] police have been to Ngada or other Flores areas. And there are only two policemen.

[167] There are no soldiers here. No one here has ever left Indonesia.

[443] There are no regular traders in the kampong. One could say that there are no regular trips made to the outside.

Those few who have been outside of Roworeke relate, on their return, that other places are completely different from Roworeke. How true this is! They are not specific, however.

[178] There has been little change in the very non-moving character of the people here. They just know so little that they never think about leaving.

People here who have never seen any other place than Roworeke and Ende, i.e., just the [162] road to town and back, number about two hundred and fifty, that is about fifty per cent of the population. For example, these people have never seen even Rukuramba. This is especially true of the old people, although all except the children have seen Ende. Trips to Ende are not frequent. This is perhaps the most completely non-moving place I have seen yet.

484 152 186 Reasons given for not moving or visiting or traveling outside of this immediate vicinity are that there is too much work in the kampong for people to leave at any time. And formerly, there was a strong fear of war and a general fear of anyplace except home. There was never any reason to leave the area, but if one wanted to there was no objection. Aside from the war danger in former times (especially did Roworeke fight against Nggobe and Rodja), the old folk

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	Male	Female	
Watuwiti	127	124	
Mudakaputu	128	123	
Laneda	143	167	
Riang Kanale	107	114	
Lewohala	286	285	
Riang Kamiä	430	427	
Wailolong	290	288	
Leloba	272	298	
Totals	1783	1823	3606

The Christians then totaled 1973.

Ili Mandiri is at an elevation of 1501 meters, the highest around here.

Wailolong intermarries with all of the other seven kampongs, a bit more with those which are near than with those which are farther away. During the period after the Dutch entered (1912) there were practically no marriages with Leloba, because Wailolong was sore that Roy's father would not fight the Dutch. (The present enmity of Roy against the Dutch may be delayed reaction to this.) Since then, there has been more intermarriage, but extra-kampong marriage is relatively rare. Roy estimates that not more than ten per cent of the cases are extra-kampong marriages. This holds for both sexes.

If a man lives matrilocally (which is optional if no bride price is paid, or if the bride price is paid only in part), he keeps the privileges he has in his own kampong, but he works for his food with his father-in-law in the latter's kampong.

If the bride price is not paid, he may live in either kampong, and this is merely something which has to be agreed upon. Roy says that about half of such marriages follow patrilocal residence and about half matrilocal residence.

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764 bells in the chapel tolled and the service was held. The body was buried in the cemetery.

Roy has been full of life since I gave him
124 some medicine for his asthma. He jokes and
123 laughs. He had a meeting of the Red Cross yesterday, and the Radja and Dr. Sutomo and other notables were there. He knocked them out with the new words he has learned from me (sistim, desas-desus, kekuatan adjaib, etc.). They asked how this came about, and he said that the American professor was responsible. He told the priest that I was better than Vatter,[1] as we talk over each point at length, and I tell him details too, and then we discuss everything. Also, he says, everything is told to me and nothing is hidden, as he puts it. He tells the people, even in front of me, that I am like a suwanggi, because I learn so fast and come with material that an outsider should not know, and because I anticipate things that are not yet told. At one point, he said that I could join up and become a member of the Kottang sib.

162 The ratio between men and women here is about
793 fifty-fifty. They think this is all right.
589 Perhaps only two per cent of the women never marry, and it is exceedingly rare to find an old bachelor. There are no nuns or priests in Wailolong yet. Leloba has one nun now. There is a case in Lewohala at the present time of a father making a terrific fuss because his daughter wants to become a nun and his son wants to go to a seminary. (Is he a pagan?)

586 Formerly there was no divorce according to
178 adat. There are two pagan cases in Wailolong and this is considered new.

684 I asked about adultery, and Roy said that in the old days if there was a case of adultery, the woman remained the man's wife, but a fine had to be paid. Or, if the couple were found

[1] [See bibliography, cat. 113--Analyst]

721 789 at me and raised his brows, saying, "Ah, but you are forgetting the kekuatan adjaib. It was not a matter of men alone." I am accepted as one who can appreciate the magical things. In this case he was pointing to "those intangible factors which mean so much in warfare."

842 There are no limitations on the number of children in a family. There is not even a conflict here with the church. He did say, however, that they know or think they know a medicine (at least he has heard that some women know about this) which might limit the number of children a woman could have (or did I say this?). Anyway, it is unthinkable.

[614] [534] The bigger the family the better it is. A big family, ama or suku makes its members cocky. As Roy says, he is a member of Hurint, the biggest sib here, and he would like to see the so and so who would try anything on him. He would have to settle with the group. Thus numbers mean strength all along the line.

162 178 165 758 The average size of the family here is about eight individuals. Formerly, about fifty per cent of the children did not grow up. Now they nearly all live (I doubt this, but evidently the change has been so dramatic with the introduction of modern medicine and cleanliness that it seems this way). I asked why, and they at once said new medicines and cleanliness.

355 368 178 Women do most of the upbringing. The father, for example, just looks on once in awhile. The mother is the crux, as well as other women. Later on, boys learn to work from their father and girls learn their tasks from their mother. The only change in all this is the school and church, especially of course the former.

581 178 There has been no significant change in the concept of a "suitable man or wife." So little has the pressure for mere existence lessened that appearance and looks are minor. First of

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614 597 that the exogamy taboo is off, as he still is half Gusa. Also, he still must attend all suku ceremonies of Gusa, as well as those of his adopted suku Odja. Thus, indeed, he is a double-sibbed man. Note that he could become kapitan only via adoption, because only an Odja or a Rewarangga suku man can be, and this does not apply to a man of Gusa. This is a good case.

583 178 In former times there was a strong force behind the ruling which made a child marry anyone chosen by a father. This ruling has weakened, but still survives. The force, however, is no longer absolute. If a boy or girl remains adamant, the marriage is not forced. This is why they do not pay the bride price early any more, as they are not sure that the children will obey them when they are grown, and they stand to lose the payment for a non-fulfillment of contract. The bride price is paid, and that is all.

611 The system here is patrilineal, and there has been no shift away from this in any direction.

●162 The sex ratio here is about equal, and this is approximately the same as it was before. They think this is all right.

586 583 There is no divorce here, and there never was. They at once said, "why in the world do that, when the bride price of a woman is so high?" (A good substantiation of the priest's point that the bride price is a good thing in order to keep and strengthen the marriage bond!)

684 I asked what happens in a case of adultery. They said that formerly as well as today a man was satisfied with a fine, and gets this anyway. If the spouse catches the couple in the act, he can kill both of them. This is the same as before. The wrong party, always the man in the case, must pay the injured mate a

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793 The first real pastor was placed in Riang Kamiš in 1926. Before this there was only a guru (a chapel, that is).

771 About eighty per cent of the population here
162 is Christian. (Note from the partial Leloba census that there are still pagans there too.)

797 Roy repeats that there were three phases in the Christianization of this area: the easy welcome, the troubled period, and that of resignation. There are two gurus in Wailolong: one from Larantuka town and the other from Bama. This, he says, delays the speed of Christianization, because they are "aliens." It is better to have local gurus. He clearly implies that the reason Leloba became Christian so fast is that he did it, as a powerful local man. He repeats that Laba, the last powerful pagan, argued against him quite a bit.

Leloba now has one guru (the assistant of my assistant). Roy resigned actively in 1940. Nearly all of Leloba is Christian.

Roy says that they are first given instruction in Christianity and then baptized. Thus there are a lot of "aspirants."

771 There are no Mohammedans here. When I
797 asked why, he said it would be impossible,
782 because pig killing and pig eating is so important a part of the ritual life that a Mohammedan could not get along here. (I see clearly in this the real actual importance of the pork taboo in holding back Mohammedanism. I remember this being said in Toradja country, and I think also in Ambon.)

Another deterrent to Mohammedanism is that Mohammedans could not slaughter in accordance with the old rules. They would have to kill according to Mohammedan custom, and this simply couldn't be. Thus it is remarkable to see how strong the old killing theme is here, that is, the ritual and the custom, and how all of this

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771 actually makes Mohammedanism impossible. Mo-
797 hammedanism is out here because it (1) taboos
782 certain kinds of flesh, which Christianity does not and (2) because it requires a special kind of slaughtering, which Christianity does not. This is an amazing case of how a "small" thing can explain why a great religion fails and why another succeeds.

624 Roy went further and said that it is impos-
782 sible to have a radja tuan system or even several radja tuan without pigs and ritual killing. The pig killing rite is thus the very center of the whole social scheme. (I had some
[262] pork here, and it was fat, greasy, and tough. But these folks are always hungry evidently, and even more so perhaps now than ever. Again I see how meat means so much.)

162 Perhaps twenty per cent of the Wailolong
771 population is still pagan (see the census). In Leloba there are perhaps only twenty persons who are still not Christian. But these are, or at least some of them, preparing for baptism. They are mostly old people. However, they burst out, there are plenty of persons in both kampongs who are only partially Christian. They think of them as being half pagan as they do not understand much about Christianity. They are Christians in name only.

797 And, Roy said, when I said that Krol said that Catholicism allowed plenty of ceremonies that if this were not so perhaps Catholicism would lose many adherents. The Catholics must compromise. Thus the gurus agree with the priests. Moreover, just as Krol said, they wouldn't get any more converts if they became too rough on the pagan customs. Thus I see that the way here is to make haste slowly, and to let the pagans keep as much as possible, and to gradually wean the young to the true one hundred per cent faith. This is clever and it

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114 Roworeke: I started on the last two days, January 21 and 22, and went to work on the schedule.

797 Fifty years ago there were no Christians here at all. In 1922, and the kapitan says that it was in October or November, the Catholics entered. They cannot remember who the first convert was. At first acceptance was very slow (and this may be linked with the wars against the Dutch), but there was no strong resistance. These folk took it, they say. But I note that there are plenty of pagans even today.

771 The assistant says that this area is about sixty per cent Christian. All have been in 162 contact with Christianity, as even the pagans have relatives who are Christians. There are also relations with Mohammedanism, as there are many Mohammedans near here, although few in this kampong. There are no troubles with any religion.

875 There are two school teachers in Watu Roga, 797 and two religious teachers. The school build- [658] ing belongs to the mission, but the government pays the costs and the salaries of the teachers. Perhaps it is a mere subsidy. There are no real troubles in regard to religion in school, partly because the teachers do not propagandize much, and partly because the people seem not to worry about religion. In fact, they kept on saying that I, as an educated man, might fuss over points of religion, but they knew so little that they would not know if they were being propagandized. Thus, I suspect that the gurus do not ever attack paganism directly, as this might cause trouble. Instead, they just slide in the Christian belief as though it were normal.

They have no trouble with Mohammedan teachers, as there is only one such in the whole Ende area. He is the son of the big kapitan Nggobe. The

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582 people married earlier, because they got their
291 clothes earlier. Cornelius[1] says that until
178 about twenty-five years ago you could see quite old and young people going about naked. He remembers this. They do not like too young marriages (!). Also, they do not like them if the partners are too old.

[561] There are no age grades.

614 The Veol clan is very large, but there are clans which are even larger. Not a single clan has ever become extinct. However, some panga have. There is one such panga in Veol.

562 Formerly, the position of women was really
178 low, like that of slaves. Now they are a little
584 higher. Today there is a beginning in the direction of freer choice in marriage. Formerly all marriages were arranged by the elders.

611 The system here is all patrilineal, and there have been no changes.

162 In 1930, Cornelius[1] says, there were five thousand extra women in all Manggarai. I will check the records for the ratio.

587 The levirate obtains if there is a widow. If
768 there is no brother, her family must take her back, and pay one horse. The children stay with the dead father's family. If the levirate goes through, the man pays one horse.

[583] If a widow remarries to a man other than the brother of her deceased husband, the price must be paid to the family of the dead husband, and the "bonds" are "broken." The sororate is not required. The bride price is required in the case of a sororate. It is quite usual, because the sister of the deceased is accustomed to the widower and his children. The children of course stay with the father's family always.

586 There is not much divorce, but it did occur and still does.

[587] The main cause of divorce is discord, not barrenness, as in this case a man simply gets another wife.

[1] [i.e., the assistant --Analyst]

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797 are the ones who most often get lost to the
183 church, and they are the ones who fight bitter-
578 ly against the church. Perhaps here Mohamme-
595 danism might have an advantage, but the pig necessity at ceremonies would stop it cold. These people can get along without more than one wife, but without pigs the whole ritual life would be unthinkable. Thus each church has its weakness.

634 The first Radja of Manggarai, Baruk, was
595 put in by the church, actually. He was a
797 Catholic. The present one has two wives, one
578 of them a Minahasan. The mission is worried.
183 This is why the radja is only a deputy or acting radja and not a full radja. The mission runs Flores and will not agree to let him become a real radja as long as he remains a polygamist. The mission is on the spot. Probably the present man will never get the full status. This is checked by Degens, the Controleur.

Later, in Waingapu, Oudehand, the former Controleur in Larantuka, told me that the Radja of Larantuka also has several wives and keeps them, although he is "Catholic." One of them, the head one, is the daughter of the Sikka Radja.

This is all beautiful material in regard to acculturation and Catholicism. The Catholics are as tolerant as they can be, but they can't accept polygamy.

554 Note: The title nyora (from Portuguese sen-
177 hora) is used here as in Ambon for the guru's
171 wife. I don't know whether it is also used, as in Ambon, for a chief's wife.

771 There is no Mohammedanism here, and no tendency toward Mohammedanism. Polygamy would work out all right, but the pig taboo would be very difficult indeed.

● 162 Degens says that the population of Manggarai is about one hundred and ninety thousand. Of these, about ninety thousand are Christian.

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162 Here in Veol the Christians and pagans are also about fifty-fifty. It is notable that here in Veol many of the young people are still pagan. There is plenty of paganism still, and the Catholics, I am sure, are largely pagan. The [578] main conflict is over polygyny. But there is also plenty of general friction. It is especially bad if a man has a barren wife. He must remarry. Who will feed him when he is dead? Also, what about the ceremonies? It is all right for the Catholics to say that Christians may attend community rites, if they do not pray in pagan style, but what will happen if all of them turn Catholic? Who will be there to do the rites?

797 Note also that the last of the rites means
769 the end of relations with the thousands of dead
715 inhabitants of the kampong. The Catholics try
788 to fix this up. For example, Roy tried to do this by saying that they are probably not around the graves but have flown off to heaven. But this is revolutionary, and changes the whole character of the settlement into a kind of "empty" place, with only living persons living in it. He told how his father's father, when his father was a boy and the guru tried to convert him, had ordered the boy not to change. And the boy didn't. He now has four wives, one of whom is the assistant's mother. Note the [771] similarity with Toradja Protestant rules. Catholics may not pray in pagan style and may not hold private rites, and they may not officiate at the rites, but they may attend.

865 Note: At the Sunday singing performance I was impressed by the good behavior of the children. This always seems to be true here in Indonesia. They are amazingly unmischievous. The guru says that almost never is there a disciplinary problem. I can see this all over. The children are adults really while still very

000 formerly in Minahasa.

There are many sellers of ikat cloth here.

The high center parts of the roofs here are special Sumba signs.

Halmahera: Oudehand was in the Tobela and Galela area of North Halmahera. There are no sibs there now, but he thinks there were before. He says, however, that there is no bifurcation of kin, and so I doubt it. He says that these people are on the coast, and he thinks they came from Ternate. They are proto-Malay entirely, he thinks. The mission is strong there. There are no kampongs in the interior, except for a bit in Kau, where there is a road. There, however, in the center there are many remote kampongs. The mission has been a great influence in setting up kampongs. Formerly they had only temporary settlements.

On the ship from Reo to Batavia I got around to the tabulations which follow:

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WAILOLONG

Males	344	Children (all)	450
Females	344	Houses	100
Total Population	688	Children to House	4.5
Sex Ratio	100	Households	112
		Children to Household	4.0
		Children to Adult	1.8

Children under 15	270
Children under 15 to Adult	0.63
Children under 15 to House	2.7
Children under 15 to Household	2.4
Population per House	6.9
Population per Household	6.1

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Catholic	565	Pagan:	Male	53
Pagan	123		Female	70
Total	688		Over 60	40
			50-59	33
			40-49	28
			30-39	13
			20-29	4
			10-19	1
			Under 10	4

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Schooled:	269, all Catholics
Over 60	0
50-59	1
40-49	10
30-39	30
20-29	89
10-19	169
Under 10	30

Above three grades:

4th	8	(male 5, female 3)
5th	6	(male 4, female 2)
6th	2	(male 2, female 0)
7th	0	
8th	1	(guru)
Total	17	(male 12, female 5)

All 10 to 16 years of age, except the guru, who is 30 years old.

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Clans:

Ia. Ama Datong Ama Radja		18
Ib. Ama Datong Ama Belolong		51
Ic. Ama Datong Ama Rere		72
Ic1. Ama Datong Ama Rere	62	
Ic2. Ama Datong Ama Rere Ama Tobi	10	
Total I. Ama Datong		141
IIa. Leworita Subamaking		93
IIb. Leworita Harutmaking		48
IIc. Leworita Tapopukang		31
Total II. Leworita		172

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162 614	IIIa. Ama Hurint Hadumboleng		69
	IIIa1. Ama Hurint Hadumboleng	56	
	IIIa2. Ama Hurint Hadumboleng Nipatale	13	
	IIIb. Ama Hurint Marimaking		58
	IIIc. Ama Hurint Melamaking		80
	Total III. Ama Hurint		207
	IVa. Lewato Ama Waru'ing		25
	IVa1. Lewato Ama Waru'ing	21	
	IVa2. Lewato Ama Waru'ing Nipatale	4	
	IVb. Lewato Waktukang		21
	IVc. Lewato Tuhowutung		31
	Total IV. Lewato		77
	Va. Lewodoreng Ama Waru'ing		7
	Vb. Lewodoreng Engamaking		43
	Total V. Lewodoreng		50

Thus the clan members of Wailolong total 647. There are 14 others from Leloba, and 27 from other places. The final total is 688.

[565] The "slaves" (Nipatale groups) total 17.
The "captives" (Ama Rere) total 62.
The "returned emigres" (Ama Rere Ama Tobi) total 10.

614 582 The marriages are as follows:

Ia: IIIb; IIIc; Leloba Keleng Belolong (2); All OK.

Ib: IIIa1, IIIb (3); Leloba Keleng Belolong; Ib; IIa. The last two are taboo. Letter to him.

Ic1: IIIb (5) IIIc (2); Leloba Keleng Belolong; IIIa1. The last is taboo. Letter to him.

Ic2: IIIa1. This is taboo. Letter to him.

IIa: Ia; Ib (3); Ic2; IVa1; outside (3); IIIa1;

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624 Djurutulis (scribe)	475
614 Mandur	382
Guru sekolah (school teacher)	94
Mandur sekolah	313
Molang	616
Marang besar (prayer leader)	616
Marang besar	626
Radja tua (Lewodoreng) of Riang Epu Kohule	672

624 162 871 771 212 Examining the ranks by age, education, and religion, we find the following (and not all information is in yet; see letter to him):

(1) Of the 5 kelake suku, 1 is in his 30's, 3 are in their 50's, and 1 is in his 60's;
1 has finished 3 grades of school, 4 are illiterate;
1 is Catholic and 4 are pagan.

(2) Of the 13 kelake ama, 1 is in his 30's, and 4 are in their 40's, 5 are in their 50's, and 3 are in their 60's;
2 have finished 3 grades of schooling, 11 are illiterate;
2 are Catholic and 11 are pagan.

(3) Of the 3 kepala kampongs, 1 is in his 30's, 1 is in his 40's, and 1 is in his 50's;
2 have finished 3 grades of schooling, and 1 is illiterate;
all 3 are Catholic.

(4) The djurutulis is 36;
he has finished 3 grades of schooling;
and he is Catholic.

(5) The mandur is 40, illiterate, and Catholic.

(6) The guru sekolah is 30; he finished 8 grades

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162 of schooling; and he is a Catholic.
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871 (7) The mandur sekolah is 37; he finished 3 grades,
771 and he is Catholic.
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(8) Molang is 48; he is illiterate, and pagan.

(9) Of the 2 marang besar, both are in their 40's;
1 has finished 3 grades, the other is illiterate;
1 is Catholic (!!), the other is pagan.

(10) The Radja tua of the Riang is 40, illiterate, and pagan.

(11) Of the 7 ne'a luka, 1 is in his 40's, 4 are in their 50's, 2 are in their 70's;
1 has finished 3 grades of schooling, 6 are illiterate;
1 is Catholic, 6 are pagan.

(12) Of the 5 tuno wudjo, their ages are 3, 4, 5, 6, 54; all are illiterate;
4 are Catholic (small childre); 1 is pagan.

Note the large percentage of offices still held by pagans. This is far out of proportion to the actual numbers involved in the local population.

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ROWOREKE

621 Sections are:
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I.	Ae Uta	VII.	Nua Mere
II.	Ae Bou	VIII.	Bita
III.	Puu Djambu	IX.	Ae Mura
IV.	Kopo Edo	X.	Wolo Mere
V.	Pau Dari	XI.	Tana Ri
VI.	Rowo Reke Asal	XII.	Ndetu

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	Male	Female	Total	Sex Ratio	Houses	House-holds	Population per House
I	80	73	153		12	27	13
II	25	33	58		7	10	8
III	25	24	49		5	11	10
IV	9	12	21		2	5	11
V	18	13	31		2	8	16
VI	19	18	37		7	8	5
VII	21	19	40		8	8	5
VIII	15	26	41		8	10	5
IX	13	17	30		5	7	6
X	37	38	75		10	14	8
XI	34	31	65		16	17	4
XII	19	26	45		9	10	5
Total	315	330	645	95.2	91	135	7.1

	Chil-dren	Chil-dren under 15	Chil-dren to Adult	Chil-dren to House-hold	Children under 15 to Adult	Children under 15 to Household
I	92	82				
II	37	35				
III	28	28				
IV	12	9				
V	18	17				
VI	19	14				
VII	20	18				
VIII	24	24				
IX	18	18				
X	44	39				
XI	29	28				
XII	27	23				
Total	368	335	1.3	2.7	1.1	2.5

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	Pagan	Moham-medan	Chris-tian	% Pagan	% Moham-medan	% Chris-tian
I	60	3	90	39	2	59
II	15	6	37	26	10	64
III	22	0	27	45	0	55
IV	6	0	15	29	0	71
V	10	4	17	32	13	55
VI	17	0	20	46	0	54
VII	14	0	26	35	0	65
VIII	7	4	30	17	10	73
IX	18	5	7	60	17	23
X	26	4	45	35	5	60
XI	0	65	0	0	100	0
XII	8	18	19	18	40	45
Total	203	109	333	31	17	52

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	Schooled	Illiterate	% Schooled
I	54	99	35
II	18	40	31
III	11	38	22
IV	7	14	33
V	7	24	23
VI	4	33	11
VII	12	28	30
VIII	9	32	22
IX	1	29	3
X	26	49	35
XI	10	55	18
XII	4	41	9
Totals	163	482	25

Schooled by age-periods:

Under 10	10-19	20-29	30-39	40-49	50-59	60 and over
32	75	19	18	17	2	0

5: Kennedy--416 E-5 (1949-1950)1955 OB1 Indonesia
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162 871 [771]	Schooled:	Christian	146	44%
		Mohammedan	14	13%
		Pagan	3	1.4% (all 1 grade only)
[562]	Schooled:	Male	111	35%
		Female	52	16%

Schooled above 3 grades:

Grade 4: three: (ages) 40 (Christian, male), 25 (Christian, male), 15(Christian, male).

Grade 5: six: (ages) 40 (Christian, male) /Assistant/, 40 (Christian, male) /Mandur/, 15 (Christian, male), 15 (Christian, male), 12 (Christian, male), 10 /?/ (Christian, male).

Grade 6: five: (ages) 50 (Christian, male) /Ceram/, 15 (Christian, male), 15 (Christian, male), 14 (Christian, male), 9 /?/ (Christian, female).

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	Clans												
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	Total
Odja	84	1	24	1	-	6	15	2	13	24	-	9	179
Gusa (Tibo)	4	31	15	19	-	12	5	-	3	-	2	9	100
Wanda	4	1	7	-	16	-	9	19	-	11	2	1	70
Ndoru	19	2	-	-	1	-	-	3	-	21	-	3	49
Djawa	1	18	-	-	-	1	-	3	-	-	-	7	30
Reandona	8	-	-	-	4	1	1	-	-	3	-	-	17
Woro	7	-	1	-	-	1	-	-	-	1	-	-	10
Rewarangga	2	-	-	-	1	-	-	2	4	-	-	-	9
Mboti	2	-	-	-	-	2	-	-	-	-	-	5	9
Foa	-	-	-	-	-	-	-	-	-	-	9	-	9
Wadja	-	-	1	-	-	7	-	-	-	-	-	-	8
Wai	-	-	-	-	3	-	-	-	1	4	-	-	8
Soa	4	-	1	1	-	-	-	-	1	-	-	-	7
Ndosi	6	-	-	-	-	-	-	-	-	-	-	-	6
Bangova	-	-	-	-	-	-	-	-	-	-	6	-	6
Gusi	1	3	-	-	-	-	-	-	-	1	-	-	5
Kora	-	-	-	-	-	-	-	-	-	-	5	-	5
Meo	4	-	-	-	-	-	-	-	-	-	-	-	4
Mbonggi	-	-	-	-	-	-	3	-	-	-	-	-	3
Baoru	-	-	-	-	-	-	-	-	-	-	3	-	3

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	Clans												
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	Total
Pare	-	-	-	-	-	-	-	3	-	-	-	-	3
Lenalaba	-	-	-	-	-	-	-	2	-	-	-	-	2
Watu	-	-	-	-	-	-	-	2	-	-	-	-	2
Penawuri	-	-	-	-	-	-	-	-	-	-	2	-	2
Songo	1	-	-	-	-	-	-	-	-	-	-	-	1
Fongi	-	1	-	-	-	-	-	-	-	-	-	-	1
Sue	-	1	-	-	-	-	-	-	-	-	-	-	1
Dake	-	-	-	-	-	-	-	-	-	-	1	-	1
Unknown	5	-	-	-	4	7	2	1	-	1	-	-	20
Lio Unknown	1	-	-	-	2	-	4	1	1	-	3	-	12
Nggobe Unknown	-	-	-	-	-	-	1	3	5	-	27	-	36
Rewarangga Unknown	-	-	-	-	-	-	-	-	2	3	-	-	5
Ende Unknown	-	-	-	-	-	-	-	-	-	-	5	2	7
Ceram	-	-	-	-	-	-	-	-	-	6	-	-	6
Savu	-	-	-	-	-	-	-	-	-	-	-	9	9

Big 5 are:	Odja	179	I, III, X, VII, IX
	Gusa	100	II, IV, III, VI
	Wanda	70	VIII, V, X
	Ndoru	49	X, I
	Djawa	30	II

* (10 or over)

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I looked at the list of adult married males with wives living, and found some evidence of concentration of clans. In most cases, though I didn't work this out, if the widowed males were included, I would get a slightly more concentrated picture of the clan. As I reckon it, there are 111 cases.

I. Odja 15 plus 5, married with Odja wives: total number of cases 24 (63%, 83%).

II. Gusa 4 plus 3, married with Gusa wives: total number of cases 8 (50%, 88%).

III. Gusa 5 (63%)
Odja 3 (38%)
total number of cases 8.

IV. Gusa 5
total number of cases 5 (100%).

V. Wanda 4
total number of cases 6 (67%).

VI. Gusa 2 plus 2, married with Gusa wives: total number of cases 7 (no good)

VII. Odja 4
total number of cases 8 (50%).

VIII. (Complete spread, 5 cases)

IX. Odja 3
total number of cases 5 (50%).

X. Odja 5 (37%)
Ndoru 5 (37%)
total number of cases 13.

162 614 582 XI. Nggobe Unknown 8
total number of cases 16 (50%).
(Maybe this is Nggobe clan?)

XII. (Complete spread, 6 cases)

Note that this comes out differently from the test made by merely totaling the members of clans.

Marriage Pairs

Odja:	Wanda	7	
	Ndoru	4	
	Meo	4	
	Gusa	3	
	Reandona	2	
	Woro	2	
	Djawa	1	
	Rewarangga	1	
	Soa	1	
	Gusi	1	
	Odja	1	(kapitan; he is really a Gusa)
		27	
	Unknown	8	
	Total	35	
Gusa:	Gusa	4	(they say they are at least 7 generations distant; 3 are in Kopo Edo; could it be that Gusa and Tibo were once separate?; both names are used)
	Odja	3	
	Wanda	3	
	Soa	2	
	Gusi	2	

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	Woro	1	
	Fongi	1	
	Mboti	1	
		17	
	Unknown	2	
	Total	19	
Wanda:	Reandona	2	
	Rewarangga	1	
	Ndoru	1	
		4	
	Unknown	4	
	Total	8	
Ndoru:	Odja	4	
	Wanda	4	
	Gusa	1	
	Woro	1	
		10	
	Unknown	1	
	Total	11	
Djawa:	Gusa	2	
	Odja	1	
	Wanda	1	
	Sue	1	
	Djawa	1	(case unexplained)
	Total	6	
Wadja:	Odja	3	
Ndosi:	Odja	1	
	Wanda	1	
Reandona:	Ndoru	2	
Woro:	Odja	1	
	Gusa	1	

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162 614	Penawuri:	Baoru	2
582	Bangova:	Wanda	1
		Unknown	1
	Foa:	Wanda	1
		Unknown	1
	Soa:	Ndoru	1
	Wai:	Reandona	1
	Mboti:	Wadja	1
	Mbonggi:	Unknown	1
	Kora:	Gusa	1
	Outside:	Outside	2
		Odja	1
	Unknown:	Unknown	13
		Rewarangga	2
		Gusa	1
		Baoru	1
		Total	17

Remarks on marriage: Of the six evidently endogamous marriages, one is not really endogamous, because the kapitan was born into Gusa but [597] adopted into Odja. Of the four Gusa endogamous pairs, three, in Kopo Edo, he maintains are distant. The other two are unexplainable: 1 Gusa and 1 Djawa.

These are pairs having frequency above 1:

Odja--Wanda	7--0	Gusa--Gusi	2--0
Odja--Ndoru	4--4	Wanda--Reandona	2--0
Odja--Meo	4--0	Ndoru--Wanda	4--1

162	Odja--Gusa	3--3	Djawa--Gusa	2--0
614	Odja--Reandona	2--0	Wadja--Odja	3--0
582	Odja--Woro	2--1	Reandona--Ndoru	2--0
	Gusa--Wanda	3--0	Penawuri--Baoru	2--0
	Gusa--Soa	2--0		

Thus, of the 15 frequencies, 11 are not reversed; 4 are. This might look a bit like mother's brother's daughter marriage. Note that Wanda never marries into any of the Big 5; but perhaps this does occur in Watu Rota (?).

To get anywhere in this area on the subject of marriages, one would have to collect this sort of data for all cases or from many kampongs. My guess is, whatever the original system was, that there are no marriage classes. However, there probably is a lot of mother's brother's daughter marriage.

599 162 Polygyny cases: (numbers refer to ages)

(1) 38: 30, 20 (sisters); Odja-Meo; pagan; illiterate; No. 5.
(2) 30: 25, 20; Odja-Ndoru, Meo; Christian, Christian, pagan; illiterate, 3, illiterate; No. 8.
(3) 50: 50, 50; Odja-Reandona, Wanda; pagan; illiterate; No. 24.
(4) 40: 30, 20; Ndosi-Wanda, Odja; Christian, pagan, pagan; illiterate; No. 54.
(5) 45: 45, 45, 45; Odja-?, Wanda, ?; pagan; illiterate; No. 62 (giri tumba)
(6) 50: 50, 35; Wadja-Odja; pagan; illiterate; No. 313.
(7) 30: 20, 18; ?-Rewarangga; Christian; 3, 3, illiterate; No. 426.
(8) 40: 30, 40; Bangova-Wanda, ?; Mohammedan; 3, illiterate, illiterate; No. 554.

565 There is not much to say about classes and

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565 ranks. There is really no nobility here, only persons who are in line for posts. As for slaves, the assistant gives only the following: No. 183, male, 40, a Gusa, and a pagan. Something is probably queer here.

624 614 771 871 The only offices the assistant gives are:

1. Ata nggaeh nua: No. 1, 60, Odja, pagan, illiterate.
2. Giri tumba: No. 62, 45, Odja, pagan, illiterate.
3. Guru agama: No. 81, 25, Odja, Christian, 4 grades.
4. Kepala kampong: No. 135, 40, Odja, Christian, illiterate.
5. Kapitan: No. 350, 30, Odja, Christian, 3 grades.
6. Djurutulis: No. 509, 40, Odja, Christian, 5 grades.
7. Mandur djalan: No. 532, 40, Ndoru, Christian, 5 grades.
8. Hadji: No. 554, 40, Bangova (Nggobe), Mohammedan, 3 grades.

Odja has the most posts. The pagans seem to keep the adat posts.

VEOL--NDUNG

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	Male	Female	Total	Houses	House-holds	Children	Children under 15
Veol	70	70	140	6	25	82	69
Ndung	89	117	206	9	44	111	105
Total	159	187	346	15	69	193	174

5: Kennedy--425 E-5 (1949-1950)1955 OB1 Indonesia
Flores OF9
War

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	Sex Ratio	Population per House	Children per Adult	Children under 15 per Adult
Veol	100.0	23.3	1.4	0.97
Ndung	76.1	22.9	1.1	1.04
Total	85.0	23.1	1.3	1.01

	Children per House	Children per Household	Children under 15 per House	Children under 15 per Household
Veol	13.7	3.3	11.5	2.8
Ndung	12.3	2.5	11.8	2.4
Total	12.9	2.8	11.6	2.5

	Households per House (The law requires that the maximum ratio shall not be over 3!)
Veol	4.2 (5, 8, 2, 4, 3, 3)
Ndung	4.9 (3, 7, 4, 3, 6, 6, 1, 4, 10)
Total	4.6

Population per House

Veol		Ndung	
No. 1	38	No. 7	11
2	46	8	32 (round)
3	9	9	20
4	11	10	10
5	19	11	25 (round)
6	17 (round)	12	28 (round)
		13	6
		14	19
		15	55

5:Kennedy--426 E-5 (1949-1950) 1955 OB1 Indonesia
Flores OF9

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	Pagan	Christian	% Pagan	% Christian
Veol	74	66	53	47
Ndung	72	134	35	65
Total	146	200	42	58

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	Schooled	Illiterate	% Schooled	Males Schooled	Females Schooled
Veol	20	120	14	13	7
Ndung	22	184	11	14	8
Total	42	304	12	27	15

[771] (all Christian)

Ages of Those Schooled

	Under 10	10--19	20--29	30--39	40--49	50--59	Over 60
Veol	-	14	3	3	-	-	-
Ndung	9	6	2	5	-	-	-
Total	9	20	5	8	-	-	-

Above 3 grades

Veol: 1 (16 years old, male, 6 grades)
Ndung: 1 (15 years old, male, 4 grades)

CLASS

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	Dalu	Gelarang	Leke	Mangko Pitu	Sekontu	Lampang
Veol	21	109	0	5	1	4
Ndung	20	177	3	1	0	5
Total	41	286	3	6	1	9
(Women	14					

(All these married in)

Wae

Clans

162 614 Veol	Men	Women	Children	Total
Veol Clan	17	7	70	94
Other Clans	6	28	12	46
Total	23	35	82	140

Ndung	Men	Women	Children	Total
Veol Clan	18	17	57	92
Other Clans	21	39	54	114
Total	39	56	111	206

Total				
Veol Clan	35	24	127	186
Other Clans	27	67	66	160
Total	62	91	193	346

[591] I can see that Veol keeps to the patrilocal rule, and that there is a great preponderance of the Veol clan. This is more evident in Veol than in Ndung, where there are lots of matrilocal couples, and also many outsiders. In regard to the marriage pairs, this can be seen below:

Marriage Pairs (including Widows)

582 614 162

	Veol	Ndung	Total
Man (Veol)--Woman (Other)	23	22	45
Woman (Veol)--Man (Other)	4	10	14
Other--Other	4	15	19
Man (Veol)--Woman (Veol) (different panga)	3	6	9

582 124 There is no use working out every marriage pair, because I can see that there is no system of marriage classes here. I note quite a few clearly mother's brother's daughter (tungku)

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582 marriages, and the assistant will send a letter
[124] to me about this later.

[591] He will also send me a letter about how many of the matrilocal residence cases are because of a failure to pay the bride price.

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Clan Membership or Derivation: Veol

	Men	Women	Children	Total
Veol	17	7	70	94
Paka	3	0	6	9
Leda	1	2	2	5
Leko	1	1	2	4
Poka	0	3	0	3
Papang	1	0	2	3
Kepe		2		2
Laru		1		1
Kole		1		1
Ling		1		1
Taga		2		2
Dalo		2		2
Nulang		1		1
Ndadjung		1		1
Tuke		1		1
Watang		1		1
P. Leok		2		2
Ndehes		2		2
Kuleng		1		1
Tjumbi		1		1
Adjang		1		1
Tjarep		1		1
Nanu		1		1
Total	23	35	82	140

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Clan Membership or Derivation: Ndung

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	Men	Women	Children	Total
Veol	18	17	57	92
Tjumbi	6	8	14	28
Leko	3	1	6	10
La'o	1	1	6	8
Manong	2	0	5	7
Tjarep	2	2	3	7
Budjung	1	-	3	4
Gulung	1	-	3	4
Kuang	1	0	3	4
Pau	2	0	2	4
Paka	1	-	2	3
Ndoso	0	3	0	3
Nati	0	1	2 (widow's children)	3
Senda	1	0	2	3
Kota		1		1
Kole		1	1 (adi younger sibling)	2
Popo		2		2
Tjepang		1	1	2
Pane		1		1
Ntala		1		1
Tamong		2		2
Nao		1	1 (no explanation)	
Liong		1		1
Ndori		2		2
Bung		2		2
Ruteng		1		1
Ngkaer		1		1
Dese		1		1
Maras		2		2
Pongkor		1		1
Kawong		1		1
Dimpong		1		1
Total	39	56	111	206

We.

Officers: Veol

	No.	Clan	Age	Religion	Education
162 624 614 771 212 Tuan tanah	44	Veol	50	Pagan	Illiterate
Tuan panga lambar	44	Veol	50	Pagan	Illiterate
Tuan panga Rinteng	1	Veol	50	Pagan	Illiterate
Tuan panga Rundu	62	Veol	60	Pagan	Illiterate
Tuan mbaru 1	1	Veol	50	Pagan	Illiterate
Tuan mbaru 2	44	Veol	50	Pagan	Illiterate
Tuan mbaru 3	127	Papang	50	Pagan	Illiterate
Tuan mbaru 4	122	Leko	60	Pagan	Illiterate
Tuan mbaru 5	80	Veol	35	Christian	Illiterate
Tuan mbaru 6	99	Veol	50	Pagan	Illiterate
Kepala kampong	1	Veol	50	Pagan	Illiterate

Officers: Ndung

Tuan tanah	193	Veol	60	Pagan	Illiterate
Tuan panga Rosong	168	Veol	30	Christian	Illiterate
Tuan panga Nggurus	193	Veol	60	Pagan	Illiterate
Tuan mbaru 7	304	Tjarep	30	Christian	Illiterate
Tuan mbaru 8	324	Senda	20?	Christian	Illiterate
Tuan mbaru 9	347	Leko	50	Pagan	Illiterate
Tuan mbaru 10	214	Veol	25	Pagan	Illiterate
Tuan mbaru 11	186	Veol	60	Pagan	Illiterate
Tuan mbaru 12	193	Veol	60	Pagan	Illiterate
Tuan mbaru 13	285	Leko	50	Pagan	Illiterate
Tuan mbaru 14	260	Manong	45	Pagan	Illiterate
Tuan mbaru 15	151	Veol	60	Christian	Illiterate
Kepala kampong	(Lives in Meler)				
Tuan panga Rosong (helper)	151	Veol	60	Christian	Illiterate